attended

CEREMONIAL

MEDINAH TEMPLE

A.A.O.N.M.S. CHICAGO

WEDNESDAY

SEPTEMBER 23RD 1925

46A .50

MEDINAH TEMPLE

A.A.O.N.M.S.

Bids your presence to the

MOSQUE *of* MEDINAH

Wednesday Evening

September 23rd

1925

which in the language of the Prophet is Wednesday the 5th day of the 3rd month, called Rabih Ul Awwal, 1344.

OHIO-CASS-ONTARIO STREETS

OASIS *of* CHICAGO

MEDINAH FORWARD

Remember!

This Ceremonial is on

WEDNESDAY

September 23rd, 1925

Not **FRIDAY**

The Potentate Speaks

My dear Nobles:

Medinah Temple will be honored at its September Ceremonial by the presence of Illustrious Noble James C. Burger, Imperial Potentate, A.A. O. N. M. S. for North America, who will make a visit to this Oasis and inspect our Temple.

Imperial Potentate Burger was unanimously elected to this high office at the meeting of the Imperial Council held at Los Angeles in June, 1925. He is also Past Potentate of El Jebel Temple, Denver, Colo. The Nobility of Medinah Temple is looking forward to the privilege of greeting and hearing the Imperial Potentate.

And, now that our vacation period is over and once more we are about to resume our labors for the continued upbuilding of our glorious Temple, it is my very great privilege to come before you with gratitude in my heart for the generous manner in which you have supported your Officers and myself during the first period of our Shrine Year, and I want to thank each and every one of you for the courtesy and kind consideration you have manifested on every occasion.

Arthur H. Vincent

Potentate

Medinah's Ceremonial Programme

The Bronze Gates Open to the Faithful	4:00 P.M.
Dates and Salt	4:15 to 6:00 P.M.
Organ Recital	4:30 to 5:45 P.M.
Affairs of the Temple	6:00 P.M.
? ? ?	7:00 P.M.
? ? ?	7:20 P.M.

DUES

NOBLE, HAVE YOU YOUR 1925 CARD. Don't forget the Imperial law requires this be shown to the Outer Guard. If not, don't wait, send in your check for **$7.00 NOW.** ?

Nobles, the Imperial Council has made our dues and assessment $12.00.

Article VI, Section 2 of the By-laws, reads as follows:

"In each Temple of the Order the annual dues shall not be less than ten ($10.00) dollars to be paid in advance by all members of the Temple, except life members and including candidates received during the year."

The 1926 cards are not ready so please do not send your money until notice is sent you.

1926 Dues	***$10.00***
Hospital	***2.00***
Total	***$12.00***

Nobles, please take notice that the Imperial Council changed the form of our petitions.

Please burn any you may have and call or write the Recorder for the new forms.

CANDIDATES must report to the Recorder in his office, 14 East Ohio Street, to sign the constitution and by-laws any time between the hours of 9:00 a.m. and 4:00 p.m. or 9:00 a.m. to 12:00 noon on Wednesday, September 23, 1925.

The faith is in us,

Arthur H. Vincent, *Potentate*
E. Edwin Mills, *Chief Rabban*
George P. Longwell, *Assistant Rabban*

Attest:
Samuel H. Smith,
Recorder

MEDINAH FORWARD

Programme, September 23, 1925

"To tell our own secrets is often folly;
to communicate those of others is treachery."

SCENE ONE

?

SCENE TWO

?

SCENE THREE

We'll tell you *Now*. There will be a Vaudeville Feature.

THE IMPERIAL COUNCIL

Ancient Arabic Order
Nobles of the Mystic Shrine
for North America

OFFICE OF THE IMPERIAL POTENTATE,
DENVER, COLO., JULY 6, 1925.

GENERAL ORDERS, No. 2.
TO ALL POTENTATES OF SUBORDINATE TEMPLES:

"Es Selamu Aleikum"

By vote of the Imperial Council the Recorders of Temples are requested to publish a copy of this portion of the address of Imperial Potentate James E. Chandler in a notice of some session of the Temple.

THE SHRINE

Perhaps a word or two about the Shrine as an Order would be of interest. Today we have a membership of some 600,000 of the representative citizens of the United States, Canada and Mexico. This list is made up of men of every occupation and from every corner of the continent. They have all taken the same journey over the "Hot Sands" and have stood the "Moslem Test," and have been inspired by the same lessons that teach high ideals of fellowship, friendliness and mutual understanding. These are ideals which when observed must lead to a better citizenship on the part of the members of our Order and be of great value to this government of ours.

We hear much of the joy of living, and too often, perhaps, it is but a trite phrase. In the frank and happy communion of kindred spirits such as the Shrine promotes and encourages, this phrase has taken on a real meaning and has become a genuine, living sentiment that warms and expands our entire being, and now overflows out into the world beyond the limits of the four walls of our Temples.

The doctrine of the Shrine is that from friendliness can be had the quickest response to the call of distress. Based upon this, the Shrine reaches deep into the foundation of our human nature and has a destiny for doing of great good which will continue to grow and labor and do much to wipe away the lines of pain and substitute therefor the smiles of contentment and happiness.

The Shrine is no longer to be called the playground for Masons and with that dismissed as merely a group of men indulging in pranks prompted by frivolous impulses. On the contrary, the Shrine today means much in the lives of many, for it is developing a wonderful work of beneficence to humanity. A work that reaches far out beyond the boundaries of itself and the lives of its members into the poor and neglected homes of those who suffer, and whose suffering and distress and helplessness would last through life were it not for the great, operative charity that the Shrine now sponsors as a part of its mission in this world. This great charity is the "Shriners' Hospitals for Crippled Children." Scattered about the continent in convenient places, these great institutions have become the lodestar for the deformed and crippled little children escaping from homes in which only the bare necessities of life can be found. Homes in which circumstances are such that no relief could be hoped for because of the poverty that forbids the purchasing of a cure. To such is extended the great, kindly hand of the Shrine. A strong, gentle hand that gathers the poor, helpless and hopeless child in it, and with kindly touch corrects and cures the deformity that held the child in bondage. Then it sends this child out into the world erect and self-reliant, a sound being ready and able to face the battle of life without physical handicap.

The members of this Order do not come from any one little corner of the country, but from everywhere. Out of the little byways, as well as from among the great arteries of commerce. The small town of the countryside matches its members with the teeming cities that furnish their part. This personal contact of an honest, earnest man with another who comes from a different environment, and who has perhaps a different experience and viewpoint of the same problems of life, tends to develop in both a consideration for conditions and an appreciation of the reason for the actions of others. And, Nobles, it is because this Order of ours is made up of what might be termed a selected group of the citizenship of the country that we who are members of this group should at all times give careful consideration to the things we do, so that the laymen may feel that we are not mere selfish men whose only ambition is a few hours of personal enjoyment at occasional times. But rather that we use the kindliness of our ceremonials and the acquaintance of our membership for the purpose of encouraging all of those finer things of life that have to do with the establishment of a high plane of citizenship that must and will carry forward the principles of this government of ours, and be an insurance that none of the discordant elements that raise their threatening hands shall ever be able to shake our liberty and our freedom from the pedestal upon which the fathers of this country have placed them. Wherever a Temple of this Order is established, representing as it does the elements of Freemasonry, there is established an additional bulwark to that force that holds back those whose principles are dangerous to the government. We must be very alert, my friends, for it rests upon us in a large measure to insure this protection, and we must not fall asleep with any false sense of security. Ever let our membership in this Order serve constantly to remind us that we have duties beyond those of mere convenience and comfort to ourselves.

We must remember at all times that while we are Shriners by choice we are Freemasons by profession, and that at no time does the Shrine require, or in any way suggest that when we assemble as Shriners we are exempt or excused from our duties and obligations as Freemasons. Nobles, this is a matter that is close to the hearts of all of us who have the desire to maintain the good opinion of others, our own self-respect and the good repute of the Shrine uppermost in the public mind. Our conduct as Nobles at all times, and especially when we are in groups before the public, and our actions are subjected to the observation and scrutiny of those whom we choose to call the "profane," must be such that the impression made by our Order on the community at large is a favorable one. As that impression is created, so are the Shrine and its members classed. It is important to us as Nobles—and, after all, we are deeply concerned with the opinion that the world has of us—to be careful in our behavior at all times, but perhaps we should be even more careful when wearing the insignia that proclaims our membership in the Order. As individuals we are inclined to be scrupulously careful of our actions and to have a regard for the opinion of others. I ask you never to forget to carry the same personal standard when you assemble as a group of Shriners. Each one of us is responsible for the opinion had of all of us. We are judged by our aims, and we must aim high if we desire favorable judgment. Consequently, because we are Shriners we should be the more concerned in the matters that tend to establish a better citizenship of our country. We want decent, honest citizenship, and we must have decent, honest citizenship if we hope to have our flag continue to fly at the top of the staff. Let each one of us ask himself each day whether or not he has contributed to the betterment of citizenship and the maintenance of good government, either by his own actions or by resenting the destructive actions of others. We Nobles of the Mystic Shrine, perhaps more than any other class, should stand for law and order, and insist that there be the greatest regard given to the law of the land as it is on the statute book in plain language for the rule and guide of civil conduct. This should be done without regard to individual interpretation as to the wisdom of the law. Our constant effort should be to advance ourselves and our forces into a nobler and happier condition of everyday living. We must recognize that heroism in relation to good morals is sometimes a difficult thing, and that very few men really do as well as they might. It is a good deal easier to allow the conveniences and exigencies of everyday life and selfish interests to overwhelm the inclination to make a positive effort to oppose things that we know have a tendency to create undesirable conditions. As it is with men so it is with the organizations made up of men. The Shrine ought not to compromise with any idea of wrong. The members thereof should each one

have the habit of individual definite integrity, and by so having it thereby create such a condition in our Order that we may well be proud of it. Then the Shrine will take its place along with those great moral agencies that appeal to clean-thinking and patriotic men and receive their approbation.

My journeys about the jurisdiction have brought me face to face with many thousands of the men that make up this Order. The result of this experience has been to impress upon my mind a composite picture of a Noble of the Mystic Shrine, and this is it: A fine-looking, clean-cut, clear-eyed gentleman, whose actions are prompted by the impulse of charity and good will, cheerfulness, and an intelligent appreciation of all those things that go to make life worth living both for himself and for those with whom he comes in contact. All rational men delight in laughing with one another, the spirit of which is much different than that which prompts the laughing at another. The Shrine has in it some element that teaches men how to be legitimately frivolous and yet not lose their own self-respect. In it there is a philosophy that unites men in a happy bond and encourages them to associate with one another along the lines of the frank democracy of boyhood and yet retain the dignity of manhood. An Order that can create this condition must be regarded as a valuable asset in everyday life and looked upon as a possession of great value.

The Shrine today is no longer a mere jovial, haphazard group of good-natured men whose only thought for the time being is that of the playful hour. To this playful hour has been added a serious hour, in which the question of "What can I do for my fellow man?" is given earnest consideration. Today finds the Nobles of the Mystic Shrine enjoying their fun with more zest and a better relish because they have rounded out the purposes of the Order and it is now performing a service to others less fortunate. Thus does the Shrine justify its existence, and each member thereof feels the happier because of these services performed. Let each Noble of the Mystic Shrine be a bearer of true happiness and a doer of kind deeds to all, particularly to those who are suffering and whose hearts are heavy-laden.

Let the words fit the action and the action fit the words.

"One ship goes East, the other West,
By the self-same winds that blow.
'Tis the set of the sail, and not the gale,
That determines the way they go."

Let us set our sail right!

ATTEST:
B. M. ROWELL,
Imperial Recorder.

J. C. BURGER,
Imperial Potentate.

Wear Your Fez

An edict of the Imperial Potentate requires that every Noble must wear a Fez at ceremonials. This is an Imperial Order and must be obeyed.

California Trip, etc.

Nobles:

Through your kindness and generosity Medinah's Pilgrimage to Los Angeles was made in June of this year, and I believe with credit to our Temple and I feel with great satisfaction to those who participated.

We left Chicago on the night of May 28th with six special trains of fourteen cars each carrying a total of 1,243 Nobles, their families and friends and we returned to Chicago on the morning of June 15th without any serious mishaps of any kind, so let us be thankful to Allah for his watchfulness.

No doubt you will recall that at our February meeting and through your indulgence, authority was given your Officers by a resolution that the Temple defray the expenses of our uniformed bodies and the Officers on this pilgrimage. It is now my pleasure to report to you that the entire cost of this trip was $55,370.09. $4,051.01 less than the cost of a similar trip made in 1922, which was given to you as an approximate estimate of the cost of this year's pilgrimage. Your Officers and Potentate promised at that time that they would do all in their power to reduce the total cost to the Temple on the estimate made at that time and this result has been obtained, even though Medinah had more than 300 additional people on the pilgrimage this year than was carried in 1922.

The following statement is self-explanatory, but for those who want more details, all the figures are on file in the Recorder's Office where they may be viewed by those who ask.

ARTHUR H. VINCENT,
Potentate.

Los Angeles Pilgrimage June, 1925

Grand Stand Seats	$ 1,324.50
Gratuities to Porters, Waiters, Cooks, etc., 1,243 people, about 34½c per day per passenger	7,475.00
Cash Expenses Los Angeles, including Hotel Rentals	5,626.18
C. and N. W. Railway	31,105.20
Cigars and Cigarettes	5,776.28
Soft Drinks, Candy and Fruit	2,511.88
Trick Auto	81.52
Hauling Baggage	263.25
Pianos and Radios on Train	91.00
Geo. Lemmer and Noble Kean's Transportation	600.00
Badges	211.48
Songs	96.85
Supplies for Train Paper	206.95
	$55,370.09

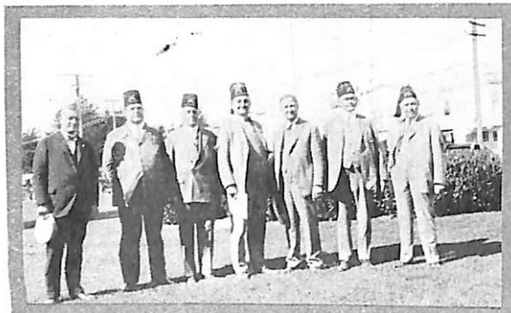
Interesting Data About Costs to Medinah Temple for Pilgrimages the Past Four Years and Receipts from Entertainments

1922—Net cost to San Francisco	$59,421.10
1923—Net cost to Washington	36,736.94
1924—Net cost to Kansas City	32,317.60
1925—Net cost to Los Angeles	55,370.09
	$183,845.73
Deduct net profit on entertainments	$165,449.37
Net cost of four pilgrimages	$ 18,396.36

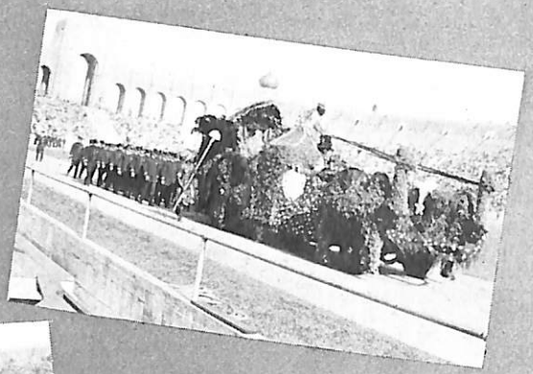
1922—Circus, net profit	$ 83,208.81
1923—Circus, net profit	64,246.86
1924—Circus, net profit	6,819.94
1924—Oriental Ball, net profit	1,447.83
1924—Oriental Pageant No. 1, net profit	5,660.21
1924—Oriental Pageant No. 2, net profit	4,065.72
	$165,449.37

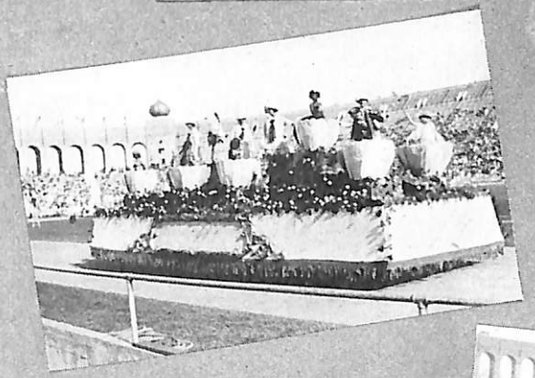
Less than $5000.00 a year for four years.

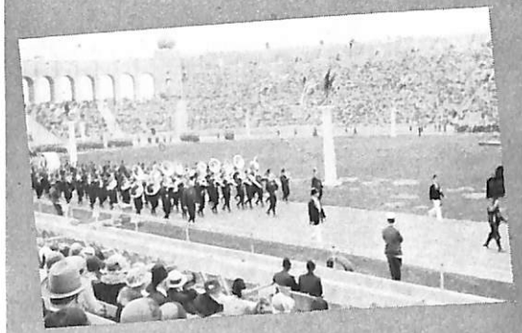
Reproductions of "snap shots" taken on the Los Angeles, 1925, trip are shown on the next four pages

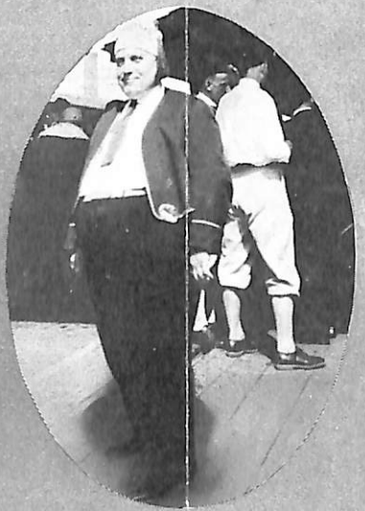


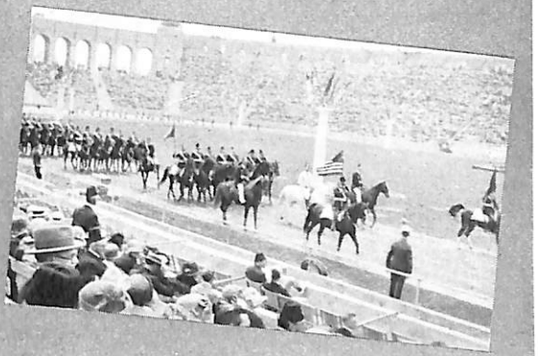
MEDINAH
CHICAGO.







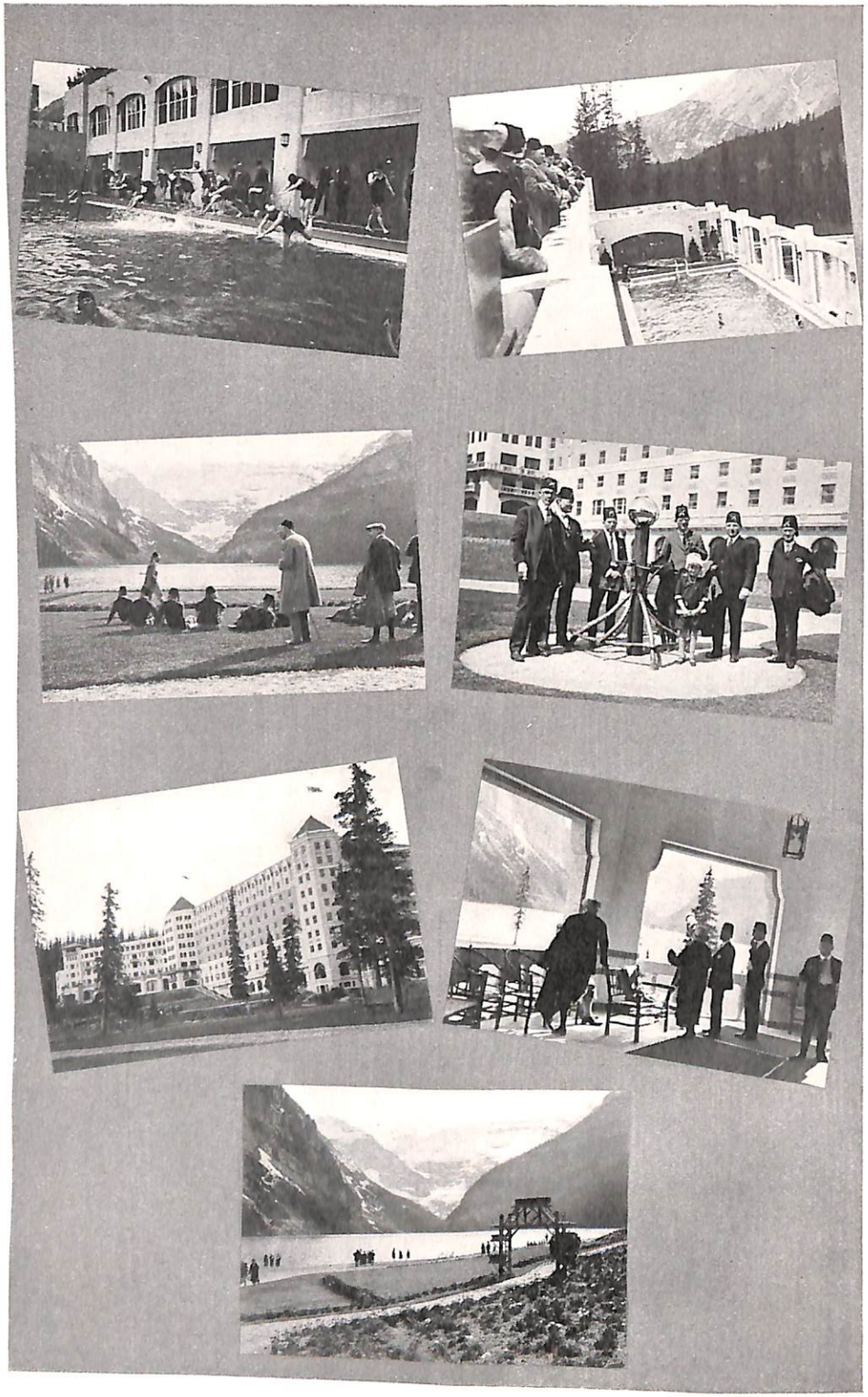




James C. Burger

Imperial Potentate

A.A.O.N.M.S. ~ ~ ~ 1925 ~ 1926



THE IMPERIAL COUNCIL

Ancient Arabic Order
Nobles of the Mystic Shrine
for North America

OFFICE OF THE IMPERIAL POTENTATE,
KANSAS CITY, MO.,
April 28, 1925.

GENERAL ORDER No. 6

TO THE POTENTATES, OFFICERS AND NOBLES OF TEMPLES UNDER THE JURISDICTION OF THE IMPERIAL COUNCIL, A.A.O.N.M.S.:

Greetings:

The auditors having in charge the auditing of the books covering the assessment of $2.00 made by the Imperial Council for the use of the Shriners' Hospitals for Crippled Children have found that through misapprehension some of the Temples have failed to remit in full amounts due from those Temples.

In order that there may be no further misunderstanding, you are advised that the law, as it has been interpreted heretofore by the Committee on Jurisprudence and Laws of the Imperial Council, requires that everyone coming into a Temple, even though on the last day of the year, has to pay, before he can get his card, $2.00 to the Crippled Children's Hospital. If the Temple waives or fails to collect this amount it is not exempt from paying such amount to the Imperial Treasurer.

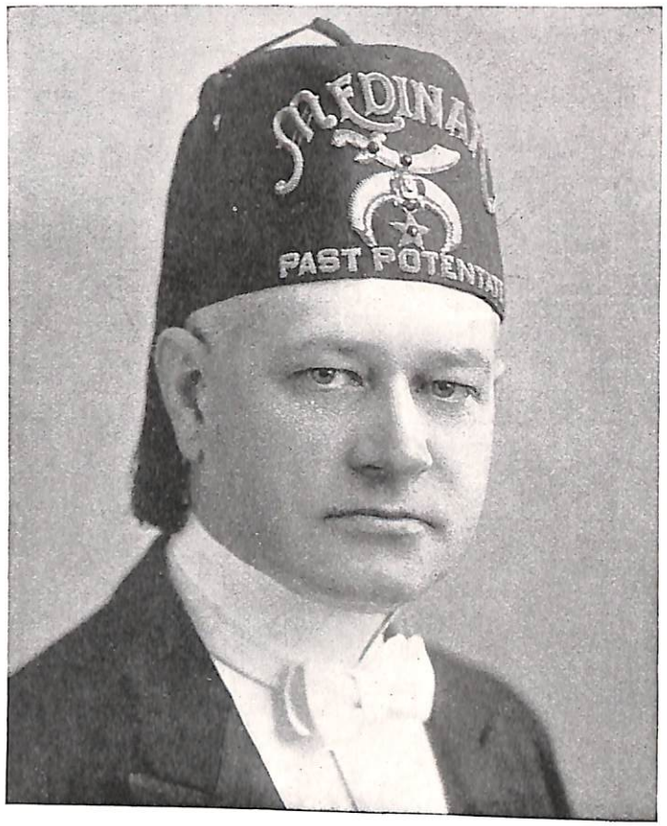
In the case of restorations and affiliations, the Hospital assessment must be collected unless the Noble restored or affiliated has a card for the current year showing that he has paid the assessment due for that year. The Recorder of the Temple must verify amounts due and remit same without delay in response to the call of the auditor. The issuance of a card without collecting the assessment of $2.00 does not relieve the Noble receiving the card from personal liability for such assessment, unless the Temple by official action has waived payment by him.

The foregoing applies to all cases arising since June, 1923.

It is further ordered that this shall be read at the head of the Temple at the first session after its receipt, and shall be published in the next notice going to the membership.

JAMES E. CHANDLER,
Imperial Potentate.

ATTEST:
B. M. ROWELL,
Imperial Recorder.



THOMAS J. HOUSTON, P.P.

Medinah Temple is again honored in the advancement in the Imperial Council Line of Past Potentate Thomas J. Houston, who served Medinah in 1918, the year of the world war. He was elected Imperial First Ceremonial Master at the meeting in Los Angeles, on June 2, 3 and 4, 1925.

Medinah Has Sixty Chief Songsters in Her Chantry

THIS organization instituted some five years ago was recruited from the Oriental Band and at that time limited its efforts to simple melody divided into two parts by double bars to which unmetrical appropriate psalm verse was sung or recited—the most ancient form of choral music.

But today—Ah!!—their melodious voices—their singing—their personality—their size—again Ah!!—and again A-a-ah!!!!

(See Cover Illustration)

NOBLE GEORGE C. AMERSON

Chief of Medinah's Medical Staff

1877-1925

Dr. George C. Amerson, Surgeon General of Illinois, died of anemia August 7, 1925, after an illness of 7 months.

Dr. Amerson was noted as a surgeon and throughout his life had been identified with military affairs. For thirteen years he served as Chief Medical Officer of the old 1st Regiment, I. N. G., and saw service on the Mexican border. During the World War he commanded the 108th Sanitary Train and saw thirty-three months' service overseas.

In 1906 Dr. Amerson married Miss Isabel Coyle of Chicago. Mrs. Amerson and their son William Palmer Amerson, 18, survive him.

"Dr. Amerson was your friend and my friend—he was everybody's friend. A truer and more lovable character could not be found. He was a true NOBLE, noble in everything the word implies."

NOBLE GEORGE C. AMERSON
1877-1925

Born in Chicago	November 8, 1877
Married Isabel C. Coyle of Chicago	October 3, 1906
Children: William Amerson	October 6, 1907
Residence	3256 Washington Boulevard
Office	31 North State Street

CIVILIAN

Graduate of Austin High School
Master of Arts Valparaiso University
Member of Illinois Athletic Club
Member of Hamilton Club
Member of Methodist Church of Austin
Chief of Staff Medinah Temple

MASONIC

Austin Lodge A. F. & A. M. No. 850
Washington Chapter No. 43
Apollo Commandery No. 1
Medinah Temple
St. Johns Conclave—Red Cross of Constantine
Oriental Consistory—Valley of Chicago

MEDICAL

Graduate University of Illinois
Interne to Cook County Hospital
Attending Surgeon Cook County Hospital
Professor Surgery Chicago College of Medicine and Surgery

PRESENT HOSPITALS

President and Surgeon to Garfield Park Hospital
Surgeon to West Side Hospital
Consulting Surgeon to Municipal T. B. Hospital
Consulting Surgeon to Illinois Masonic Hospital
Professor Surgery Illinois Post Graduate Medical School

MEDICAL SOCIETIES

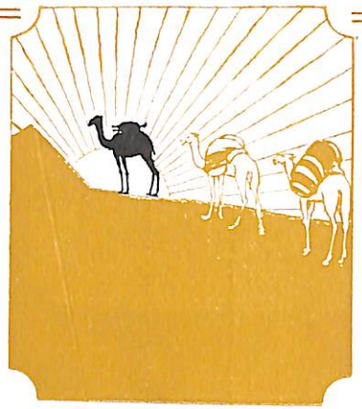
Councillor Chicago Medical Society
Chairman Surgical Section Illinois State Society
Fellow American College of Surgeons
Chicago Medical Society
Illinois State Society
American Medical Association
Tri State Medical Society
Past G. P. S. Phi Chi Medical Fraternity

MILITARY—
DATE OF COMMISSIONS

1st Lt. M. C., I. N. G.—October, 1909
Captain M. C., I. N. G.—November, 1910
Major M. C., I. N. G.—June, 1916
Mexican Border Service—June, 1916, to October, 1916
World's War—March, 1917, to June, 1919
A. E. F.—May, 1918, to May, 1919
Lt. Col. M. C., U. S. A., A. E. F.—April, 1919
Col. M. C., I. N. G. Surgeon General—May 26, 1922

MEMBER OF

Army and Navy Club
Veterans of First Illinois Infantry
Sojourners Club
Veterans of World's War
Military Surgeons



IN MEMORIAM

Alexander Moletta	March 15th, 1924
George Given MacDonald	Jan. 2nd, 1925
Leroy John Penner	April 3rd, 1925
William F. Law	April 4th, 1925
George Erickson	April 5th, 1925
Henry H. Hamilton	April 5th, 1925
Carroll S. Groff	April 10th, 1925
Fred W. Muller	April 10th, 1925
James Kroupa	April 11th, 1925
Spilsbury George Harwood	April 12th, 1925
William Kunz	April 12th, 1925
Otto Henry Ledvinka	April 13th, 1925
William E. Palmer	April 13th, 1925
Delaney T. Wilson	April 13th, 1925
Frederick W. Ballantine	April 14th, 1925
Frank J. Chaiser	April 14th, 1925
John R. Oughton	April 14th, 1925
Charles F. Bowen	April 16th, 1925
Clifford G. Heart	April 16th, 1925
Edward J. F. Nathanson	April 17th, 1925
William A. Pittsford	April 17th, 1925
Angus W. Curran	April 18th, 1925
Harvey Helgesen	April 19th, 1925
Orville Clayton Nelson	April 19th, 1925
Christopher John Deeg	April 20th, 1925
E. C. Sweet	April 21st, 1925
Frederick H. Herhold	April 22nd, 1925
William R. Nealeigh	April 24th, 1925
William Cathcart Gordon	April 25th, 1925
Carl A. Eickmeir	May 1st, 1925
Cyrus D. Meyers	May 3rd, 1925
E. W. Johannes Biedermann	May 4th, 1925
H. Edward Nicholson	May 4th, 1925
Walter Carl Golbeck	May 5th, 1925
John H. Schmick	May 7th, 1925
Jesse H. Marquette	May 11th, 1925
John W. Spotts	May 11th, 1925
Charles Conrad Peine	May 14th, 1925
Oscar Charles Johnson	May 15th, 1925
Frank Arthur Jackson	May 22nd, 1925
George F. Koester	May 22nd, 1925
Frederick Daniel Gepke	May 24th, 1925
Bodo H. Hiller	May 26th, 1925
Eugene Joseph McCourt, Sr.	May 26th, 1925

IN MEMORIAM

Forest Eugene Culver	May 29th, 1925
Evans C. Varner	June 1st, 1925
Frank Clifford Russell	June 2nd, 1925
John A. Fulton	June 4th, 1925
George Tillis Bertrand	June 5th, 1925
Lee Charles Schneider	June 5th, 1925
Harry Serlis	June 6th, 1925
Oscar S. Steward	June 6th, 1925
Robert J. Pybus	June 10th, 1925
Charles Thomas Garrard	June 12th, 1925
Frank Grant	June 12th, 1925
Jens Christensen	June 15th, 1925
Frederick J. Becker	June 18th, 1925
John Payne Whiteman	June 18th, 1925
William John Wretburg	June 21st, 1925
James A. Pugh	June 23rd, 1925
Arthur Emil Lorenz	June 24th, 1925
Joseph Frank Anderson	June 25th, 1925
Oscar F. Rydell	June 26th, 1925
William George Schultz	June 26th, 1925
Albert D. Dorman	June 27th, 1925
David T. Ellis	June 27th, 1925
Fred V. Johnson	June 30th, 1925
Chris E. Peters	June 30th, 1925
Henry Schanze	July 2nd, 1925
Paul Oliver Prentiss	July 6th, 1925
Charles P. Dryden	July 8th, 1925
John Van Liew	July 8th, 1925
Robert F. Scott	July 8th, 1925
George H. Bryant	July 11th, 1925
Carl Mueller	July 13th, 1925
Gottfried T. Schorr	July 21st, 1925
Henry John Lincoln	July 23rd, 1925
Lawrence H. Roblee	July 24th, 1925
D. M. Cochrane	July 25th, 1925
David B. Falter	July 25th, 1925
August Weidenmueller	July 25th, 1925
Volney B. Richardson	July 27th, 1925
James Edward Howe	July 30th, 1925
Paul August Bolander	August 2nd, 1925
William O. Chick	August 2nd, 1925
Theodore W. Ruggles	August 2nd, 1925
George C. Amerson	August 7th, 1925
Harry Williams	August 10th, 1925
James H. Channon	August 11th, 1925
James Alton Riley	August 14th, 1925
Harry W. Guipe	August 15th, 1925
Osborn F. Smith	August 15th, 1925
William Georgipoolos	August 16th, 1925
William Russell Moorhouse	August 17th, 1925
James E. Johnston	August 20th, 1925
John C. Burmeister	August 23rd, 1925
Charles P. Crane	August 24th, 1925
Frederick Henry Baum	August 27th, 1925
Eleazer C. Andrews	August 30th, 1925
Herbert Earl Caster	Sept. 1st, 1925
Samuel J. Matherson	Sept. 1st, 1925
Emil F. Axner	Sept. 5th, 1925
Edward W. Steele	Sept. 7th, 1925
Charles W. Deubler	Unknown

The Royal Tent Used in the First Section

Through the courtesy of Noble A. A. Julin, the Royal Persian Tent used by the Potentate in the First Section, September 23, 1925, lends a truly Arabic 17th Century atmosphere to the stage settings.

The tent is a masterpiece of art, richly appliqued with embroidery of red, blue saffron and green on a heavy red broadcloth ground. At the top are panels widening toward the edges with finely designed motifs of flowering shrubs and birds. The walls are embroidered with a series of arched panels covered with vivid flowers and bordered with distinctive Arabic units of design. The Imperial colors red and green are the religious colors of the Mohammedans, which denotes that this tent was used for high official and religious festivities.

Inscriptions testify that the tent belonged to Shah Aga Mohamed Han of Persia. According to rumors this tent was presented in the early 18th Century to the Khedive of Egypt and was used by him for Ceremonial purposes.

Like many other valuable and historical objects of the Orient this tent found its way to this country and was pledged to a New York financial institution, which at a subsequent date made a foreclosure on same and later sold it to Mr. Julin and his partner together with a large Royal carpet, which according to inscriptions belonged to the Khosroe family, former rulers of Persia.

A value of $75,000.00 has been placed on this tent. It has been in this country about twelve or thirteen years.

Get Your Man

Every member of Medinah Temple should remember at all times that it's pretty much up to him to help make Medinah grow—Medinah will be just what he helps to make it and remember every man gets out of Medinah just what he puts into it. Right now the best thing to do for Medinah is to get new petitions. Get your man lined up and see that he visits the Recorder's Office.

And don't forget when you are in the Temple thaw out and mix. Be a real Noble —a real human Noble—that's the why, the what, and the how, for having a Ceremonial.

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